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THE GREAT BRIDGE

THE primary facts shared across the "great divide" between the East and West may be more important than the anxious arguments that are now taking place. There indeed may be a "great bridge"; and attention should be given to it. The bridge rests upon the simple fact that man is a moral being. There is no such thing as a man unless at some point or other, in some way or other, he is a moral creature. He would not now be existing in society, not even making hydrogen bombs and sending constant notes about it between nation and nation (each with a moral implication) if he were not a responsible person holding himself and others responsible for certain actions.

This is simple enough. It tends to get lost under the crust of international politics. The only hope for mankind is the hope that has always existed, and has brought man a long way, a very long way, that men will attach themselves to ideals that call upon their moral nature.

In every civilized society—as one example—there is something called justice. Without it there would be no civilized society. Justice is not handed down by the gods, or imposed by an iron law of natural necessity. Man could ignore it tomorrow if he choose. He does not choose. Justice has been creatively made and is creatively sustained by him. If today he ceased to sustain it society would fall to pieces. It would have done so on uncountable occasions in the past if man, through his moral nature, had not willed it to exist. Societies, by and large, do not fall to pieces. They have a habit of carrying on. Mankind would not be here if men did not possess this seeming habit. Through all the talk about the hydrogen bomb, the inexplicable great bridge between the East and the West exists. Man has always willed his own salvation through his moral nature; he is likely to be willing it today.

There is enough combustible material lying about in the world today for mankind to blow itself to pieces tomorrow if it choose. It does not choose. Instead it is doing its puzzled, often wrong-headed yet moral, best, so to control the combustible material that infinite good may come of it rather than infinite harm. The issue is not certain. It never has been. Men have always possessed the capacity to destroy themselves. They have occasionally exercised it, but on the whole within rules constructed by their moral nature. In this way they have saved themselves. The Biblical story of the Flood, Noah and the Ark, is only a racial memory of the manner men have possessed of destroying themselves and saving themselves.

Are men today less moral, reasonable, and sensitive to life's highest values than in the past? There is only one answer. It is conclusive. The answer is No!

The New Generation

A side-light, if only a small one, is thrown upon this by a recently published book upon the theme of education (*Moral Education in Christian Times*, by E. B. Castle, Allen and Unwin, 30s.). Mr. Castle's book is a survey of moral education in what used to be called Christendom, from the earliest days of Christianity. To a non-educationist the astounding fact of this survey is the pre-occupation of moral teachers in the past with punishment as applied to the purpose of making children good. The lurid example of Martin Luther, who according to his own account was flogged fifteen times in one morning when a child, and Erasmus' description of a boy of ten being flogged until he swooned, not because he had done any wrong, but just as an example to others, are two slightly enlarged illustrations of the methods of moral education in the past. Even the gentle Isaac Watts, the hymn-writer (1674-1748) could persuade children towards angelic ways by reminding the child of "What heavy guilt upon him lies! How cursed is his name! The ravens shall pick out his eyes, and eagles eat the same!" John Wesley was an imbecile in the crudity of his attempted educational methods. The children survived. As adults they helped later generations towards the gentleness of today. There is more kindness, love and humanity expended upon children today than in any conceivable time in the past. Creative love is at work upon a new generation, everywhere, as never before. This is not the beginning or the end of what lies in the child in his destiny towards manhood. The universal Teddy-boy is about, and perhaps there is more in that than meets the eye. But if the hydrogen bomb is being made, so children are being created with a moral capacity, as perhaps never before, to control new situations.

It can be claimed that every revolution in society is preceded by a revolution in educational methods. The latter is taking place all the time, but never more rapidly, as Mr. Castle's book shows, than today. On the whole, those who care for the good of children care deeply for the good of the world. This care is being expended everywhere as never before. It would be wrong to look for all the world's truth in the epistulary diplomacy now taking place between the heads of the Great Powers.

HERALDS OF A FREE FAITH

By A. Philip Hewitt

THERE are few subjects on which it is more perilous to write than those which depend largely upon history. For history is the story of human beings, a story which is judged by our imperfect knowledge of human beings, and so the danger of misrepresentation is very great. I am not writing of any deliberate misrepresentation, but of the misrepresentation which is due to motives and interests within ourselves of which we may be only half conscious, or not conscious at all. This is why it is good for all of us, for example, to read histories of our own country written by historians belonging to other nations. Somehow we have to try to break out of our narrower prejudices. We have to try to get somewhat nearer to the ideal set by the great French historian, Pierre Lanfrey, when he wrote, "It is no longer possible today for an historian to be national in any strict sense. His patriotism is simply love of the truth. He is not a man of any particular race of any particular country. He is a citizen of all countries and he speaks in the name of all civilization."

I wish it were really like that, both in the history of nations and in the history of religions. We still have a very long way to go in that direction. But while we work towards that ideal we have to be very careful what we say. We can so easily be prejudiced into error when we look at our own particular history, and we Unitarians are confronted with special difficulties in this respect. There are plenty of anti-Catholic histories of Catholicism; there are plenty of anti-Anglican histories of Anglicanism. On a broader field, there are plenty of anti-Christian histories of Christianity. But our movement has taken so modest a place in the religious history that the greater part of its story has been written by its own members, something which is not particularly good for us. There have been one or two anti-Unitarian histories of Unitarianism and, of course, plenty of slighting references in other books, but I know of only one serious and well-documented history of Unitarianism from a hostile point of view written in the present century, and this covers only part of the picture and was published over thirty years ago.

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So we have laid upon us the duty of being very careful as we examine our own history and to try to criticize as well as to commend. On the whole I think our historians have done a fairly good job of this, though the work of some of the more popular of them leaves a certain amount to be desired.

There are, as you know, various ways of looking at history. It may be seen as the working out simply of economic forces, or as the writing of the finger of God, as the controlling of men by geography or race or tempestuous inner forces. Or it can be seen as the work primarily of individual personalities. As Edmund Burke put it, "A common soldier, a child, a girl at the door of an inn, have changed the face of fortune and almost of nature."

As Unitarians, we like to look at all sides of the picture, and I think we should feel that there is something to be said for all of these various interpretations, that history is not simply the product of one influence only, but of many different influences each interacting with the other. What sort of people have been Unitarians? To answer this question is to shed some light upon the nature of Unitarianism as it has developed in history.

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Turn back then to the earliest pages in the history of modern Unitarianism, to the stormy days of the 16th Century Reformation. Outstanding among the leaders of thought in that period was Michael Servetus. He was the first person to establish that the blood circulates from one side of the heart to the other through the lungs. Besides his work in medicine he made a great contribution to the development of modern scientific geography (and, incidentally, brought down the wrath of the Church upon himself for saying that Palestine, so far from being a land flowing with milk and honey,

is, in fact, rather a barren and parched area, something which anyone who had been there knew to be true). But Servetus' greatest work lay in re-thinking religious ideas and in demanding a new and more reasonable approach in religion. He rejected the idea that Christ was God, and the doctrine of the Trinity, and it was for this that Calvin had him burned at the stake in Geneva in 1553.

The work of Servetus was carried on by a number of outstanding thinkers. Notable among these was Faustus Socinus, who travelled in many parts of Europe and after whom Unitarianism for many years was popularly called Socinianism. Then in Hungary arose the figure of Francis David. He was a man of open mind and fearless speaking: so much so that his opponents, when they were unable to get the better of him in argument, used political manoeuvres to get him tried and imprisoned. He died in gaol.

So also, in England, did John Biddle, an early pioneer of Unitarianism whose thought was too far in advance of his own day for his personal safety. But the challenge to thought which he and his predecessors on the Continent had thrown down was taken up by three of the leading men in the life of England at that time; men who were known to be unorthodox in their religious outlook, but whose position in public life was such that no one dared to accuse them of blasphemy as they had done to Biddle.

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The first was the poet John Milton. His "Paradise Lost" and other great poems reflect traditional Christian theology, but towards the end of his life he was feeling his way further and further from an orthodox point of view towards what he felt was a fuller and more reasonable faith. His views were expressed in his book *A Treatise on Christian Doctrine*, in which he launched an attack on those who persisted as he said, in darkening "the most momentous truths of religion by intricate metaphysical comments, stringing together all the useless technicalities and empty distinctions of scholastic barbarism for the purpose of elucidating those scriptures which they are constantly extolling as models of plainness". Milton also took a line which has been characteristic of Unitarianism throughout its history in his support and defence of freedom of thought, "To be still searching what we know not by what we know, still closing up truth as we find it, this is the golden rule in theology as well as in arithmetic, and makes up the best harmony in church; not the forced union of cold and inwardly divided minds. Give me the liberty to know, to utter and to argue freely according to conscience, above all liberties".

The second of these great Unitarian thinkers of the 17th Century was the scientist Sir Isaac Newton. His family were so shocked by his opinions that they suppressed his writings on the subject of religion after his death and they remained in private hands until the present century. Some of them, however, are now in the library of King's College, Cambridge, and have at last been published. They show very clearly that Newton was a definite Unitarian. He had rejected orthodox theological schemes and embraced a much wider view—in his own words, "There is but one law for all nations, the law of righteousness and charity, dictated to the Christians by Christ, to the Jews by Moses, and to all mankind by the light of reason".

Thirdly, there was the greatest philosopher of that period, John Locke. Like Newton, he did not express his religious views fully to the general public during his own lifetime, though enough was known about them to excite a good deal of suspicion. Like Milton, he argued powerfully for freedom, for reason, for tolerance in religion and in life, and his celebrated *Letters on Toleration* had a considerable effect in civilizing his country's treatment of dissenters. Both his religious and his political writings made their mark upon the development of Unitarianism in England for well over a century after his death.

This is no mere tradition in which we find ourselves. Our past challenges us to maintain the same struggle for truth and enlightenment and social justice in our own time. Unitarianism has sometimes been criticised as an easy faith—

a faith which makes no demands. As a matter of fact, it is a very difficult faith—a faith which makes powerful demands. It demands integrity in our thinking, sympathy and service in our dealings with other people, a profound reverence for those things in life which are of real value, a transcending of the petty standards which are so often accepted as sufficient by a majority of the people. It is to no easy task that we commit ourselves in a Unitarian church, but the great figures from our own past point a way that we, too, according to our several abilities, may walk if we will.

NO LONGER "OVER THERE"

By H. W. Kumball

In the Boer War, during which I was born, the fighting, of which I heard gruesome accounts in my early youth from those who served there, "the war" was a very long way away. Life in this country was hardly more affected than it was in the Napoleonic wars a century before, as described in Jane Austen's novels. But it was still war: death and horror for those who fought there.

In the 1914-18 war, in which I was old enough to serve, however humbly, as an infantryman, war and death increased greatly in volume and intensity, and came rather nearer to this country. But it was still "over there", being fought by "our boys", and scarcely a home in this country did not have at least "one of its boys" "over there". That war was hideously, obscenely dirty, degrading and inhuman, and exacted an enormous toll of life, not only of British "boys" but soldiers throughout the world.

The war of 1939-45 was less destructive in terms of human life, grievous as were the casualties. The destruction was infinitely greater, however, in terms of wealth and material possessions.

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Now we are threatened by a "nuclear" war, which will most certainly not be fought "over there" as in 1914-18 and to some extent in 1939-45. True enough, this country had its grim experiences of death and destruction of civilians and their homes and property. Yet there was, I think, always the individual feeling amongst those not in the armed forces that death and destruction were reserved mainly for those over there.

Now we know that in a nuclear war not merely the armed forces but probably also the greater part of the population, men, women and children of this country, together with all our outward forms of material civilization will be destroyed or grievously damaged. In the face of such a prospect it is not surprising that many are trying emotionally to renounce war; and some, though not carrying their logic so far as to declare themselves complete pacifists or non-resisters, are seeking some form of neutralism or trying to keep war clean by using the use of only conventional armaments, namely: keeping death and destruction confined to our "brave boys". But warfare, whether by bow and arrow, battle-axe, or boiling oil, or by the now old-fashioned high-explosive bombs, was never "clean". It was always hideously dirty, degrading, and devilishly inhuman, at least for those who actually took part in it.

Are we then, like Sir Stephen King-Hall, to declare that rather than defend ourselves by nuclear weapons, thus involving death and destruction not to a few but to all, it would be better to offer no resistance whatever and at least continue to keep our bodies alive, even if this country be turned into a vast concentration camp on the Siberian model? If we resisted, not actually but only passively, if we kept our mouths shut about what we saw around us, if we were civil and polite to our captors, who knows we might wear them down or even convert them? God forbid!

While the forces of evil which are so noisily strutting around the world today and imposing their will and their evil systems of thought and action upon millions of people by physical force, and are ready to destroy and enslave the souls of those in the Free world (whether they destroy their bodies and cities or not), I earnestly pray, and indeed believe, there will always be those brave enough to resist them and face and, as at present, deter them with the most effective physical force possible.

What happens to the body (and in that term I include all our material civilization) surely matters little as compared with the life of the soul, the continuing, full and free expression of the Holy Spirit.

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Today is no time for crown fear or frantic panic or vain attempts to shatter this simple moral problem by intellectualizing it; to such, as some of the articles in *The Inquirer* are doing (and as the Rev. E. Shirell Price is, I think, doing in his so intellectually agile but so incomprehensible and incoherent resolution to the

forthcoming General Assembly "A Call to Freedom"), trying to turn a simple individual and national moral issue into a highly involved problem.

Such attempts are, I think, woefully pathetic forms of moral escapism: attempts to keep war "over there", involving only those who are foolish or wicked enough to take part in it.

Nuclear war has at least demonstrated that this is one world. We must all realize, as John Donne pointed out to the frightened woman who asked him for whom the death-knell was tolling, "No man is an island, entire of itself; every man is a piece of the continent, a part of the main—any man's death diminishes me, because I am involved in mankind, and therefore never send to know for whom the bell tolls: it tolls for thee".

Isaiah told a frightened and panic-stricken nation that "in quietness and confidence shall be your strength".

We as a civilized nation must stand our ground in dignified quietness and confidence.

POLITICS AND NUCLEAR WAR

By John Rowland

RECENT articles and correspondence in this journal, as well as in many other journals, religious and lay, shows that there is one problem above all others which worries people—as well it may! That is the problem of nuclear war, the problem of the use of the horrible weapons of mass destruction which scientists have designed and made. It is not easy to see what a religious body (especially a small, minority religious body) can do about this; but that it should do something is beyond all argument.

For those who are orthodox pacifists, the problem is a simple one—at any rate for individuals. For them the atom bomb and the hydrogen bomb are just the latest weapons, no different in kind from other weapons, and just as morally wrong as the spear or the bow and arrow of primitive man. They are just bigger and more destructive; they are different in degree, but not in kind. This line of thought, too, is followed by some political thinkers in all parties.

The orthodox pacifist is a person whose views we all respect; but there is little chance that he will convert the majority of people to his point of view in time for that conversion to have any effect on the policy of this country or of another. But if we do not accept his attitude, what attitude can we accept?

To my mind the most useful and the most optimistic recent event in this country is the growth of a great non-political movement against nuclear war. Of course, both the great political parties dislike this movement, as they dislike every movement which is an effort to break away from the rigidly-ruled lines of party policy; but it is a spontaneous movement that has called into its support many non-political people who are appalled at what the politicians of all parties and all countries are doing with our world.

Recent leading articles in *The Inquirer* have stressed the fact that what has happened in the international field is the growth of a dual mythology of East and West: the Communist fear of Western Imperialism is precisely the same as the Western fear of Russian Communism; it is difficult for either side to admit the importance or the relevance of the other. Since Pearl Harbor there is, in the United States, an understandable fear of a sudden attack; since Western intervention in Russia (by many powers, including Great Britain, in 1918-19; by Germany in 1941) there is an equally understandable fear in Russia of a sudden attack.

Fear is the problem, really: to exercise this fear is our task. It is possible, if Great Britain would take a lead to abolish nuclear weapons (or at any rate to cease testing them, as the General Assembly suggested in a fine resolution at Birmingham last year), that this would be a moral gesture which might lead to a breathing-space. Then if the so-called "Summit" talks could take place (the talks which, in the eyes of world opinion, the Western powers appear very unready to hold) there might be a chance of getting somewhere in the international field.

It may be thought that this article is a political article: so it is in part. But politics cannot (or should not) be divorced from ethics; and ethics must stand on a religious basis. If

we hold that all men are brothers because they are all sons of God, then there can be no possible case for blotting out thousands of our brothers in horrible agony, and of condemning many of the survivors to what is, in effect, a living death.

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The atom bombs and hydrogen bombs already tested (there have been nearly a hundred of these test explosions) will, the experts say, have already caused thousands of cases of leukaemia all over the world; Civil Defence may have lulled a few people into a sense of false security; but it is now clear that the only way in which lives may be saved and the ultimate catastrophe avoided is by a cessation, first, of tests and, second, of the making of the bombs themselves.

It may be that a religious body cannot take this sort of line; within our own congregations there may be members who are so troubled by the dangers of Communist imperialism that they will not agree; there are some people, even, who will say that it is better to take the risk of a nuclear war than to take the risk of Communist expansion; but I would ask such people to think again.

This is a purely personal point of view; I would not seek to commit anyone to my line of thought; but I would, in all seriousness, ask if those who disagree will be prepared to say that they can face the hydrogen bomb *in use*. One of the lessons of history is that arms races always lead to war; if the present arms race continues, war, sooner or later, will follow. That will mean that all the hopes and possibilities of the future will have gone, that God's kingdom on earth will be postponed for a thousand years, if not indefinitely; are we, as a group of Churches with (we feel) a worthwhile message prepared to accept that? I say "No"—and I am sure that there are thousands of my fellow-Unitarians who would agree with me.

VIEWS, NEWS AND NOTES

By A. B. Downing

It is not often that our Unitarian movement is mentioned in the national Press and as rarely does one see a letter from a Unitarian in the correspondence columns. The record in recent weeks has been a bit better than usual. There was an excellent picture of the projected new Cross St. Chapel in the "Manchester Guardian" on March 4, together with an informative article. This was inevitably followed by a letter complaining about the style of the proposed new building. Some weeks previously there appeared a letter in the "Sunday Times" from our President, the Rev. J. Percival Chalk, very much to the point, about those who are angry with the Church. There has also been in the "Manchester Guardian" a letter, similarly very much to the point, on the subject of the A.I.D. controversy from the minister of Bank St. Chapel, Bury, the Rev. Fred M. Ryde. Everyone agrees that such interventions by Unitarians should be much more frequent. But, as those who have thought about the matter are very well aware, in our highly individual movement it is far from easy to ensure that Unitarian opinions are expressed in the national Press as often as they ought to be. It is a sore point with many of us, but it is not easy for us to complain when we do so little about it ourselves! In the past, practical suggestions have been made for the coverage of sections of the Press by different individuals, but they seem to have foundered on the rocks of either inertia or overwork.

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I recently mentioned Cross St. Chapel to two of my oldest members. One of them vividly recalled the ministry there of the Rev. William Gaskell, whose ethereal and noble dignity always reminded her, she said, of Jesus Christ—though she admitted that the physical basis of the comparison was a somewhat slender one! Another had specially warm memories of the Rev. E. L. H. Thomas, who left Dean Row to become minister of Cross St. She recalled Mr. Thomas as a very cultivated and charming minister, who sometimes expressed what

some of the Dean Row people regarded as radical views. On one occasion he ventured the opinion that the aristocracy was "a sort of feudal fringe which a puzzled nation did not know what to do with except to keep it in the gilded cage of the House of Lords". Disapproval of this admirable sentiment impelled the chairman of the congregation to invite Mr. Thomas to lunch, to enable him to argue the matter out with him. The Rev. E. L. H. Thomas was, of course, the father of the present custodian of Dr. Williams's Library and of the Rev. Barbara Thomas. Mr. Thomas, Senior, it seems, could often cast an amusing sidelight on these hospitable occasions. It is not everyone's radical views which can lead to a good dinner. If they did, some Unitarian ministers might be the most fêted men in Christendom!

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In a note to me about my recent reference to the 1662-1962 celebrations the Rev. Roger Thomas gently chides me for my slightly garbled account. Apparently if the Committee's plans are approved, it will be no slim volume that will see the light of day. Mr. Thomas's scholarly prudence restrains him from being either "prophetic or lyrical" on the subject of what the 1662 Committee will eventually produce. In a further note on the same subject the Rev. Gordon Bolam tells me that the Committee in fact hopes to encourage several new chapel histories. It naturally does not want to lay down the actual details of local celebrations in 1962, but thinks that there should certainly be lectures, sermons, exhibitions and the like at the mother church in our various religious areas. We can but say Amen to that and hope that District Associations will be on their toes when the times comes, and indeed well before that. I hope we shall hear more in due course without any prodding from this inconvenient column!

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I am now receiving certain chapel calendars which are perfectly useless to anyone except the people for whom they were originally intended. I am sorry to be blunt about it! Annual reports are a different matter. They might contain something that we should all be interested to know about. From one recently sent to me I learn an item of news which certainly has wider implications. The U.Y.P.I. at one particular church was flourishing with a large influx of newcomers and an interesting programme. But there was a Branch rule which made church attendance obligatory upon League members. As a matter of religious principle the rule was enforced, but with limited success. Regrettably but firmly the Branch was closed down. It is the kind of situation which other congregations may have faced, or perhaps ought to face. That is an item of news which gives us all plenty of food for thought... and action! If the result is that our Editor receives numerous letters, then at least they will be on a subject which will perhaps not inspire a flood of "undifferentiated ooze"!

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Last year the Rev. Roger Thomas wrote an Occasional Paper, published by the Dr. Williams's Trust, on an agreement reached in London in 1691 between the Congregationalists and Presbyterians. It was called Heads of Agreement, by which "it was hoped once and for all to do away with their distinctive denominational names". One of the Heads runs as follows: "The parochial bounds be not of divine right, yet for common edification the members of a particular church ought (as much as conveniently may be) to live near to one another". What deep currents of feeling flow through our pastoral bosoms when we read that!

Another Head runs: "We agree, that particular churches ought not to walk so distinct and separate from each other, as not to have care and tenderness towards one another. But their pastors ought to have frequent meetings together, that by mutual advice, support, encouragement and brotherly intercourse, they may strengthen the hearts and hands of each other in the ways of the Lord". It is of such continuing hopes and ideals that religious brotherhood is most truly made and unmade.

LETTER FROM OXFORD

TWO members of the Schweitzer Society, the undergraduate club associated with Manchester College chapel, have been awarded "blues": Mr. John Holt (St. Catherine's), of Stockport, for athletics, and Miss Freda Hibbert (St. Anne's), of Buxton, for netball, both having played for Oxford against Cambridge. Mr. J. V. Knott, an American Universalist theological student doing a year's study at the college, plays frequently for the university at basket-ball. Mr. Holt, although still in his first year, has already broken university records at running.

The demand for rooms for undergraduates in Oxford is very heavy, and we are glad to be able to accommodate in the college hostel a growing number of young men from Unitarian congregations. Together they form a very congenial society. Among them are no less than four organists: Mr. Holt (already mentioned); Mr. M. Barber, of Flowery Field, Hyde; Mr. P. J. McLachlan, of Belfast; and Mr. A. R. Garrard, of Oxford; they often give welcome help at morning prayers.

The Schweitzer and Priestley Societies (the latter is for city young people) have done a valuable job at Banbury, where in three week-end visits they have painted the interior of the schoolroom and kitchen, and also the chapel doors, in bright colours. On each occasion members of the group conducted the services.

Two interesting conferences take place in the college this Easter vacation. First comes a ten-day Refresher Course for ministers, which was fully booked up by applicants as soon as it was announced. Prof. G. R. Driver, Prof. I. T. Ramsey, and Dr. Marsh, Principal of Mansfield College, have generously promised to speak. At Easter week-end the Fellowship of Youth holds its annual conference, for which Mr. Frank Walker, a student of the college, is secretary. In the summer, as will be seen from advertisements in this paper, another "Holiday Conference" is to be held, on the same lines as last year. The theme is "Unitarian Worship and Church-life". It will immediately precede the R.E.D.'s Summer School for Teachers, and some people may be glad to combine both.

The chapel congregation continues its activities successfully. At Christmas, as previously at Harvest, members brought gifts for the patients at Littlemore Mental Hospital, in remarkable quantity. Recently the congregation has given two new lights to the chapel, hidden in the roof, to illuminate the pulpit and lectern and bring out the beauty of the carved woodwork.

A member of the congregation, Prof. A. C. Hardy, F.R.S., Fellow of Merton College and Linacre Professor of Zoology, has received a knighthood for contributions to science. He is a world expert on marine biology. He gave the Essex Hall Lecture in 1951.

An important section of the college library is called "Unitariana", and contains a large collection of books and manuscripts relating to Unitarian history, to which constant additions are made by gifts and purchase. It is in steady use by research workers on both sides of the Atlantic, especially the Shepherd, Blanco White and Priestley manuscripts. The librarian is grateful to receive material for this collection; e.g., old letters, diaries, chapel histories, hymnbooks, books by Unitarian authors and the like. Some of our chapels have old libraries, now no longer used; it is hoped that if they are broken up one or other of our colleges will be allowed to have any books which may fill gaps in their collections. At present, Manchester College wishes to obtain, for use of a research student, copies of the first and second editions of Martineau's *Rationale of Religious Enquiry*.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

Holiday Homes, Great Hucklow

Sir,—May we be permitted to correct the possibility of a mistaken impression being gained from the Rev. McGraw's letter that the Northern Sunday School Federation sits in conclave, issuing decisions by agreed sign. On the contrary, there is full co-operation with our movement as a whole. The secretary of the R.E.Y.D. is present at our deliberations, and the Homes Management Committee includes representatives from the U.Y.P.L., the Men's League, and the Women's League. Perhaps it is because of the lack of dark and secret negotiation that we move slower than could be wished. At the annual general meeting held on Good Friday, there is full and vociferous expression of many points of view, most of them diametrically opposed in policy. Mr. McGraw is certain of the direction in which the future of the Homes at Great Hucklow lies, but as a good democrat he would surely agree that policy must be hammered out in full discussion, even at the expense of much-needed haste.

The members of the committee have been aware for some time of the existence of mistaken impressions, and in an attempt to improve public relations Presidents of the N.S.S.F. have asked for invitations to attend Sunday Schools and District Meetings with varying response. In addition, members of the Homes Management Committee have been more than willing to carry out similar duties. We want to tell, not conceal. Unfortunately, rumour is usually more sensationally interesting and gains quicker circulation than laborious truth.

We are very grateful for the concern expressed by your correspondent, but would respectfully suggest that in attempting to discern light under the bushel he is overlooking the lamp-stand. Why not a letter to the Secretary of the N.S.S.F. marked "Information, Please" if our published report is insufficient?—Yours,

Franklyn Johnson, President, N.S.S.F.
E. Wild, Chairman, Homes Management Committee.

Hope deferred . . .

We plan to produce OVER THREE-QUARTERS OF A MILLION POUNDS WORTH of Scriptures in 1958. Even these will not meet world demands, which ask from us NEARLY A MILLION POUNDS WORTH. Production restricted by £160,000 means that thousands of people must WAIT another year or more for the Word of God in Asian and African Tongues.

HELP US to avoid delay, and the disappointment which

... maketh the heart sick

Gifts to:

The British and Foreign Bible Society
146 Queen Victoria Street, London, E.C.4

(from which literature on this urgent situation is available)

If you have not sent a reply to the invitation on the front page of "The Inquirer" of last week, and intend to do so, please do so at once.

Here is our reply: "I intend to speak on May 1 about the new human situation and my two congregations will join with me in enthusiastically attempting to understand it".



Usually Closed

Sir,—I have been increasingly interested in the Unitarian church, and it is likely that I will find my way into it. I would like to make the following comment.

Not all communities have Unitarian churches in them. Nearly all the larger towns in this part of the country have very fine old Unitarian churches, but not the suburban areas, where most people live, especially the very kind of people who are likely to be most interested in your message. Many of us are employed in the large towns, and could get into those churches during a week-day lunch hour, but at that time we find them closed. It is true, there is usually a notice saying where the caretaker can be found, or something of the sort, but this is not encouraging. When it is made so hard to get in, we wonder if we are really wanted. I should add that I am a commercial traveller, and I look for a Unitarian church in every town in which I spend a lunch hour, but always with the same result. Also, there do not seem to be any bookshops which make any feature of Unitarian literature.

Manchester.

(Name and address enclosed.)

Leftish Persuasion

Sir,—As a regular reader for several years of *The Inquirer*, the thought is beginning to persist with me that the Unitarian church is only pursuing a subordinate value among many values that are germane to human stature.

Occasionally I speak at a Methodist Chapel. Among the congregation of 30 to 40 worshippers, there are a few folk of the highest standards of a liberal culture; and I leave this group of folk with a sense of life's worth-whileness.

Occasionally I speak at a Unitarian Church. The congregation are of the Leftish persuasion. They are progressive and their progress is revealed at the end of the meeting. The congregation is the epitome of modernism, the entire company pulling away at cigarettes. I leave this group with an immense interrogation and stop in my mind.

Let us have a theology mathematically accurate, but there may be a greater truth, Man's body is the Temple of the Holy Ghost—Wholly spirit—the Living God.

Jesus may not have been divine—yet his qualities of mind and heart prompt many a lonely wanderer on the Highway of truth to acclaim.

"Think Ahib, dost thou think that the all great can be the all loving too."

Lowestoft.

Charles Sargeant.

Steering and Drifting

Sir,—I am grateful to the Rev. Arthur J. Long for his articles on *Faith and Understanding*. I have always objected to the phrase "Salvation by Character" which seems to me very loose and misleading. We know roughly what it means, but what it means is not what it says. It says we are saved by our characters, but suppose my character here and now is pretty rotten, what is going to save me? My character is the thing I have to build up before I am really worth saving. We Unitarians really believe in *Salvation by Effort* plus . . . "Salvation by Effort" is admittedly Pelagian, and Arthur Long shows that we need the help of others ("No man liveth unto himself"), including the help of the power we call God. "God helps those who help themselves." We are here to help each other towards perfection of character. But character is what we are attaining, not the thing we start from.

Bernard Shaw told us that "Heaven is to steer, hell is to drift". It takes effort to steer, and we have to have something to steer by—God, and the vision He gives us. I believe in salvation by human effort plus divine grace.

Your correspondent Nicholas J. Tague seems to me extraordinarily confused. May I pick out just two aspects of the confusion?

1. He quotes another writer on discipleship, and then comments "In other words, there must always be two classes: the teachers and the taught, the leaders and the led". But why? In common experience do not we find that the best teachers are also learners, and the best leaders are also disciples?

2. "An entire and free person without the urge to teach, lead or dominate anybody else." Why on earth this bracketing of teaching and leading with dominating, which is a very different process? No good teacher or leader desires to dominate, but to help, and the inward urge to teach has, in my opinion, nothing to do with any lack of humility or of freedom, but has something to do with the proper and human desire to help—without which we should be a race of atomistic individuals incapable of forming a society or community.

Abchurchham.

Arthur W. Vallance.

THE INQUIRER

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NEWS REVIEW

North Cheshire Unitarian Sunday School Union

Forty-seven visitors were welcomed to the Unitarian College, Manchester, by the Principal, Rev. F. Kenworthy, on Saturday, March 8, from schools in the Liverpool, Manchester and North Cheshire Areas to attend a Conference which took for its title "Our Schools have a job to do!" Schools represented included Ashton, Blackley, Denton, Domestic Mission Liverpool, Dukinfield, Flowery Field, Gorton, Knutsford, Mossley, Mottram, Platt, Southport, Swinton and Sale and Withenshaw. During the afternoon three groups discussed Session 1, "To make Unitarians", and in the evening discussed Session 2, "To make Good Citizens". Reports from scribes were given after each discussion session to the whole Conference, after which, a Panel of Observers, under the Chairmanship of the Rev. D. C. Doel, Minister of Blackley and Middleton Churches gave their impressions and findings of the discussion which had taken place. Members of the Panel were Miss A. Todd, Secretary of Halliwell Road School, Bolton, Mr. Wm. McMillan, Senior Student at U.C.M., and Mr. P. Barber of the Denton Church. Questions were received from the floor, and a lively discussion ensued on the whole subject of Unitarianism, which had to be wound up at 7.30 p.m. A very delightful tea was provided by the Matron, Mrs. F. Kenworthy, and before concluding the Conference, Mr. Doel expressed thanks to Principal Kenworthy and Mrs. Kenworthy for the hospitality they had provided, to members of the Panel for the help they had given, and to everyone who had helped in any way to make the Conference such a success. In conclusion, an Epilogue was conducted by Mr. Barber of Denton.

University of London Unitarian Society

The Society has had another successful term, with a further encouraging rise in membership. Highlights of the programme were a coffee-party held by Miss Norren Atkin on January 29; the service on Youth Sunday, March 2, at East Hill, Wandsworth; and the Annual Meeting at Canterbury Hall on March 7.

The Youth Service was conducted by Miss Jill Watling, lessons were read by Miss Norren Atkin and Miss Wendy Mead, and the address was given by Miss Sylvia Johnson. New officers elected for the coming year are Mr. Mark James (chairman), Mr. Richard Rumbidge (secretary), and Miss Julia Bane (treasurer).

Following the Annual Meeting there was coffee and a lively discussion on the possibilities of *The Inquirer*, which provided topics for more discussions to come.

Next term there will be a coffee-party/discussion at Canterbury Hall on Friday, May 16, and the termly service will be held at Essex Church at 6.30 p.m. on May 18.

Abchurchham: The evening service on Youth Sunday was conducted by the members of the Young People's League, Junior and Senior, and six months of preparation and thought had been put into it. For the occasion the League had devised a form of service with several unusual features. The usual elements of hymn, chant, readings, prayer and silence had their place, but not always the customary place, and the order of service being duplicated the service went through without any announcement of the items. The service was conducted by the May Queens, R. Christine Needham, who had selected and compiled the prayers; the biblical reading was by Jeffrey Tague, and the Presidential message was read by Cora Martin. Two short addresses on "Conscience" were given: one by D. Barrie Needham on the theme, "Let Conscience Be Your Guide", and one by Keith M. Noble, "Conscience Needs To Be Educated". The benediction was spoken to an organ accompaniment, and was preceded by the singing of *Namdimin* as a vespers. The organ was played by Douglas H. Copple, Branch President.

After the service the congregation was invited to the Schoolroom for a cup of tea and an "Any Questions?" session, at which

(Continued on page 96)

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PERSONAL TESTIMONIES

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Three numbers have just been issued to complete the series. These are:

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Deaths

Bloor—On March 13, 1958, Florence Margerite Bloor, aged 84 years, widow of Rev. R. H. U. Bloor, M.A.

Walsh—On March 11, 1958, at 126 Northgate, Wakefield, William, dearly loved husband of Lilian Walsh, and dear father of Pat. Also much loved nephew of Louis Walsh, and ever remembered cousin of Margaret Heaps. Service Westgate Chapel, Wakefield, followed by cremation at Leeds.

(Continued from page 94)

a panel of four Y.P.I. members answered questions sent in previously, or asked spontaneously, and the replies provided much interest, whether they met with approval, opposition or sheer astonishment. The subjects ranged from church membership to Manchester United.

Narwhal: A small tablet on the wall of the Octagon Chapel records the fact that members of the Mottram family have worshipped there since 1689, when John Mottram was one of the leading spirits among those who erected the first meeting house on the present site. Most appropriately, at the Youth Service on March 2 the Address was given by Miss Sophia Mottram, M.A., Curator of the King's Lynn Museum, and until recently, secretary of the Young People's Group at the Octagon. Lessons were read by Richard Lincoln and Colin Rigby, and two other members carried out the duties of wardens in a service which proved an inspiration to a good congregation.

Another young people's occasion was the Mothering Service on March 16. The flowers were distributed to the children by Mr. W. J. Head, whose grandfatherly words to his young listeners were rounded off by an impromptu solo rendering of an excerpt from "A boy's best friend is his mother," which he recalled singing in public as a small boy nearly eighty years ago. The spring flowers, the children's voices, the music, and the presence of the parents, all contributed to a moving celebration.

From The Calendar

All Souls, Belfast

For many years the minister has taken no holiday except in August when the church is closed. Some people wonder how a minister knows when he is on his holidays. He often does not know, for even in that August month the church is over with him and probably no man puts in more time thinking about his work than a minister does. Every day and through many sleepless nights his church is on his mind, and this minister has even been accused of counting the congregation in his sleep. This is not to say the work is hard. It is true that sometimes the dawn is breaking when the speaker is put away. After all, every word of this Report and Calendar has to be written not once but perhaps a dozen

Miscellaneous

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times, and anyone who thinks that that is easy should try it. But then a minister has one priceless privilege, and that is that he can lie in bed in the morning. Why there is such a shortage of ministers and students we do not know. It is not a bad life at all.

None the less, this minister has been advised that eleven months without a break is too long, and that he must go to some place interesting enough to put those empty seats clean out of his mind. At this he has not been pleased. Making arrangements to go away and fixing up supplies is more trouble than staying at home. The problem has been where to go. An almost free trip to America did not appeal. There is work over there. Nowhere in Europe seemed very interesting. Russia would not do. There are still people who will not come to All Souls' because the minister went there before, though every word that he said when he came home has now proved to be true. The East was the only place left. It is considered good that ministers should visit the Holy Land. Unfortunately, there is some difference of opinion amongst the inhabitants of the Holy Land, and at the time of writing the visit is not too certain.

Cinema

The title of the film at the Cameo-Polytechnic, *The She-Wolves*, puts a final cynical touch to a psychological "quiz" already weighted against women. But it makes exciting entertainment; so exciting that no she-wolf in the audience would dream of rising to protest! A case of mistaken identity, often used for humorous plots, here leads into a story of quiet, unburied suspense. We are kept guessing about almost everything, but mainly as to how many of the three women concerned have guessed the true identity of Gervais, a French P.O.W. who has escaped from camp.

He is watched by, and himself watches, the women, in the setting of an apparently ordinary household, during the Occupation. The implications are fantastic and improbable, but how easy it is to suspend one's disbelief when the story is presented in a subtle, expert manner, and when every movement or gesture is significant, as well as being a potential clue to the mystery. It is a taut thriller sprung with surprises.

Moscow and Manoeuvre (Berkeley) is described by the distributors as a "documentary film of everyday life in Moscow". Although made by the Russians, it has an English commentary and takes us around the capital from dawn to dusk. It has moments of charm but lacks a personal touch. B.L.

Mrs. Lucy Hunt

Mrs. Lucy Hunt, a former Mayoress of Heywood and a Councillor for many years, died at her home "Bankcroft" on Tuesday, March 4. She was 74.

Mrs. Hunt attended the Britain Hill Unitarian Church and was a zealous and inspiring worker for that church and for the Unitarian cause. She was a member of the chapel committee, president of the Women's League, a member of the evening sewing class and had been a Superintendent of the Sunday School for many years. Indeed, she inspired every effort with her interest and practical help. We shall indeed miss her encouragement and her unfailing helpfulness.

Mrs. Hunt, for many years, had been a delegate to the General Assembly, the Provincial Assembly and the North-East Lancashire Mission.

"She hath done what she could."

A.B.

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